MAN VIOLATES THE LAWS OF NATURE AND SUFFERS

"Does God Send Suffering?" In First of Two Sermons.

SORROW RESULT OF SIN VIRTUE OF A PETITION WORTHY OF ATTENTION.

Would Be Immoral and Ungodlike to Change the Natural Order and Law of Things.

Rev. Joshua Stansfield, on the question, "Does God Send Suffering?" These are to be, as stated by the paster, a candid consideration of Christian doctrine in the light of the facts of life. Yesterday morning's discourse was, in part, as follows:

Text, "Our Father which art in heaven, the father of all mercles, the God of all

"An intelligent knowledge of and confilife that they might know Thee, the only true God and Jesus Christ whom Thou hast sent.' To know who and what God is, and cessfuly through all the vicissitudes of life. The revelation of God in these Scriptures is a revelation in and through human lives. God is made known in and through the experiences of men. That there is a development in that revelation none will deny, and by Jesus Christ, God is the loving Father them are ever affirmed. And to those who thus know God, Paul speaks of Him as the 'God of all grace and comfort.' Indeed, it is pretty generally understood that such is the relation of God to His children, that in Him they should find comfort and consolation, and peace and hope, and assurance in all the things of life. The Christian religion in its entirety is such that that experience is what believers are told to expect. In my pastoral work, however, for nearly twenty years I have found that the facts of life do not justify that estimate of tween faith and life, and after most careconvinced it is because of the all too gen-Christian talk God is regarded as the au-

"Let us, then, ask a few questions as to what is the Bible teaching as to the cause of sorrow, suffering, sickness, death, and ascertain as to whether this quite general conception that God is the author of sufferpoet conceived of Him. Hence one could

being rethought and restated in the most and suffering, and death, as an essential and inevitable part of those evolutionary processes of life by which the race is to ome to its highest and its best. But upon

"May I ask you, rather, to consider what world, brought about by the wrong choice Scriptural suggestion this, that even nature, impaired by man's fall? Was it not on ac-Paul affirm that the whole creation groan-God's world? Is it not further the teaching of Scripture that man was seduced by some superhuman, manguant power called the devil, or Satan, the prince of the powers of the air, and such names? And is it not true that in the Scripture, right from the old book of Job down to the gospel records of the life of Jesus, that it is this same evil, es-and sometimes inexplicably put forth, the cause, we say, of some of the

diseases, the suffering, the bereavements and the sorrows of our life? "So most of the sorrow and suffering of life may be directly traceable through sin to the violation of the natural order of things, and some in the Scriptural records finds its explanation in the malignant power of Satan, but both reason and revelation are a unit in their word that the sufferings of life are mostly attributable to the infraction of the divine order by sin. By sin man dashes and breaks himself upon the unalterable laws of life. But, say some, it the natural order of things is for a good and perfect life, and man has sinned and fellen short, why does not God change the order? We can only answer, because the divine laws of nature, being essentially good, it would be neither beneficent nor moral to lower that order, but rather is it most father-like for God to stand by His life and by His personal and grace help them turn earth's bitterest experiences to higher advantage and good. It is at preelsely this point that we have the greatest Bible doctrine, the incarnation of God, that is God with us and in our very life, and He thus comes as the Savior from sin the comforter of His people, the destroyer or overcomer of death-'I am the resurrection and the life; he that believeth in me shall never die, and he that believeth in me, though he were dead, yet shall he live again.' He opens the vistas of an immortal and victorious life to man-He opens the kingdom of heaven to all believers. In sults of his own fallure. He is our Father and God. He has come near to us, entered our very life, and is preciously near to those who know and trust Him. A very present help-the God of all grace and comfort." Next Sunday morning we will consider what is really meant by "The Will of God, the Chastisements of God, and Divine Dis-

ST. PAUL'S CHURCH IS NOW SAFE FOR WORSHIP

Changes Suggested by Inspector Stanley Have Been Made-Doors Swing Outward.

Practically all of the changes suggested

spector, tending to make the chance of es-House will be put in place to-day and the | development of souls toward the Father of | Pancake other changes already have been made.

PRAYER MINUS DEEDS IS USELESS AND VOID

Rev. Stansfield Answers Question Rev. Smith Thinks That Appeals Allusion to McKinley's Ministra-Should Be Accompanied with Powers.

"Prayer Viewed as Power Limited by his text, "Thinkest thou that I cannot pray to my Father and He shall presently send me more than twelve legions of angels."

The prayers of the Bible are governed by the law of progress and improvement; and while some ancient prayers-such as ing prayer of Moses in behalf of riotous Israel-reach the summit of excellence and immortality, nevertheless there is on early approaches to Deity, a sense of the divine distance and even the divine relucbreathings of the human heart. The doc-His haughtier and unapproachable perfection. It is this pagan imagination that gave rise to the theory of the atonement, that God required to be placated before He could afford to forgive returning prodi-

ciprocal, communical, reverent. There is the absence of the gross idea of striking | the truly great are manifest in history. a bargain. There is no Jewing down heaven's mercy. It is the atmosphere of filial that it comes to its fullness in Jesus Christ | holds the lantern at the base of the beacon all Christians are agreed. As revealed then | so that its tiny twinkling stream of light flow in the same helpful direction as wondrous method, is only a method; it is subordinate always and everywhere to the benevolent, indisputable policies of God's CHRIST REPELS PITY.

pity toward himself in the garden. He vir- passed. Chinese Gordon was fond of chil tually said: "You feel sorry for me in my lamblike helplessness among these fierce I have on hand; I am purchasing humanity; I am wooing the ages to God; I have power to command heaven's thunder and crush the world if need be, much more defeat this prowling band of plotters; but my purpose must qualify and even manacle my power; right is more than might; the cause of truth means more than escape from assassins, and the disciples were surprised that omnipthe supposed verities of our faith, and I otence should cripple itself. Yet all the his-have asked myself again and again how is tory of character proves that men grow by curbing and cutting themselves down in order to achieve. A man has no right to all he can get. He must waive some claims in | His study of the personality of the memorder to make gains in some other line. There is, however, in this relinquishment of Christian people as to the character of God | certain priviliges by Jesus an insinuation | and His relation to the affairs of our life. | that prayer is an increase of personal pow- | Thoreau was a lover of the animal kingdom, er by leaguing all the forces possible. Jesus certainly true that in our hymnology and | would summon angels. Jesus would use in our religious phraseology, in prayers and God. He implied His own limitation and the their true friend. As for the birds, says necessity of allying and federating others | Lowell: 'I do not believe there is one o thor of the sorrows, the sufferings, the dis- with himself. He mustered disciples as a re- them but does more good than harm; and appointments, the bereavements and the inforcement. In one word, wherever consistent with His supreme purpose of witnessing for the Father, He would call upon in the creed of John Ruskin, who said: 'I all nature to co-operate. He would increase His own equipment by every weapon of effectiveness within reach. This is true prayer. This is normal, everyday tactics. He who in a burning hotel cries to heaven for magical rescue and refuses to use the of God as the cause of all, and it is in this | easy fire exit will not escape the flames. He sense, often, that the Hebrew prophet and | who with fever raging through his frame scorns the aid of medical skill and demands corresponded with his own tireless efforts scientific terms of to-day. Some of the best | toward that end. Just as the Indian shoots religious thinking of our age emerges from his arrow from horseback and the arrow this fundamental conception of God as the files in the same direction as he himself thinking and speaking of the fall, and sin, ing bison, so prayer is the winning petition from action in the same direction.

"In this deep sense prayer is a normal and universal attitude. It is original. confine himself to his own brain or hands is the Scriptural teaching as to sin and its or feet. He multiples himself by utilizing not this a fair Scriptural statement by Paul | to plow or reap. When a fire company pro--'by one man sin entered into the world, poses to extinguish flames they do not use and death by sin, and so death passed upon only their own hands or limbs: they press all men in that all hath sinned?' Sin is re- into service horses and machinery and disvealed as a new and potent fact in the | tant reservoirs. If a man were to use only of man. Do we not always think of Adam | was in the modern world. An earnest man and Eve before their sin as free from dis- enlists everything within reach to enhance me, and sorrow, and suffering, and his effectiveness. If I am sick, will I disme, and death? Nay, indeed, is not the dain all means for recuperation an cable use heaven and earth. I will use wind and water. If I have wealth I will test every count of human sin that the ground was to clime in the fight against disease. I will bring forth thorns and weeds, and does not use Christian science so far as the effect of mind on nerves is concerned; I will shut now? In other words, is not the teaching | tried method. This is prayer, for nature is nothing in the world than God visible and part of creation, has, by his sinful choice, eternalized for us to use, just as the dynabrought moral and material disorder into ail | mo is nothing else than the subtle law of electricity in a form for us to use,

> DEPLORES FORMALITY "Jesus scathed the prevalent habits of the Pharisees who offered long or loud phrases respectfully of age, or of parents, is a

and unpaintedness. We are but phonophous when we reproduce certain mechaning, book or no book. An oratorical prayer behind heavy curtains and not a syllable in beating silence unbosom their sins and sorrows to a sympathetic omniscence. Next in baseness to an oratorical and flowa man closes his eyes and begins to scorch his neighbors. He is the concealed sharpshooter. He can hit right and left and stir up a vindictive feeling in every bosom and his victims can show conclusively that he aimed his barbed arrows at them. These are but ugly peculiarities or pernature, even in saints. The one critical fact is that prayer is not an eccentric or modern development, it is racial; it belongs to our Catholic humanity; it is therehe goes out on a hunt for big game.

fore capable of degrees of improvement means to answer itself. Just as easily and naturally as a man reaches for a rifle when All nature is our weapons of from cheerful company and will power to quinine and mud baths and direct shooting, only never separate God from this illimitable pharmaey. This is the frightful atheism that makes the curse of mere secularism in our boasted age. Man banks on man and vetoes the unseen world. The other extreme is the appeal to the unseen power and a contemptnous setting aside of the seen world ordained for our control. This looks more pious at the first, but in the end it results in a cold, dreary negative of faith. I have seen people who in their unregulated ardor for spiritual things cut loose from every sane reality in life and laughed at where the strong voice of prayer ceased he was formerly pastor and not a star but ceased to shine on the

The purpose of all life is development, a holy symmetrical development. This is the unique glory of Jesus that He was the apostle of a complete spiritual emanci-Prayer is not an end but a means. This philosophy is as simple a guide as is available. Use all means, multiply and augment your personal efficiency by every practical combination of other people and of other circumstances, but remember that prayer becomes a profanity and a murderer cape in case of fire easy, have been com- when it tapers off into extreme themes and leted. The standpipes in the Grand Opera | thwarts the real object of all life, even the

wreck of their faith.

"HEART CULTURE" IS DR. HURLSTONE'S THEME

tions to His Mother and Invalid Wife.

"Heart Culture" was the topic on which Purpose," was the theme of an interesting | Dr. Albert Huristone preached at Roberts sermon delivered by the Rev. J. Cum- Park M. E. Church yesterday morning. mings Smith, of the Tabernacle Church, Text, Matt. xv, 19. He said: "The heart is yesterday morning. Mr. Smith took for the Bible synonym for the center of conscious voluntary action. The great teacher put His finger on the heart as the seat of of paradise. He did more. He proposed to restore the lost citadel; to cleanse the clean heart must be cultivated. A clean power. It is not for weakness we plead, but for a pure, cultivated heart. We read of one whose strength was as the strength of ten, because his heart was pure. Heart culture means soul strength, health, wholeness, holiness. It means clearness of vision, seeing God, and seeing things as God sees them. True seeing is the unfailing reward

"Emerson comments on Christ's princely manners. His courtesy, gentleness, tenderness, meekness and lowliness of heart were perfectly compatible with His matchless strength. The delicate nature, the sweetness, charm, sympathy, pity and grace of David and the three mighty men at Bethlehem's well are an illustration of this. tion. Cromwell's letters show him to be a bravest are the tenderest we see in the Hardy.' Garabaldi stopped a procession when the streets of London were crowded Jesus proudly repelled the offer of human father to see the great general as he wolves; you, however, ignore the business | condemned to be shot. And the manly McKinley spent his years in tender ministrations to a Christian mother and an invalid wife. The heart culture of these men was no sign of weakness. The advice of the old music teacher to his pupil contained sound philosophy when he said: 'Cultivate your heart; cultivate your heart.'

IN MANIFOLD WAYS. "This heart culture will manifest itself in manifold ways. In kindness to animals. Ernest Thompson-Seton is certainly doing much to convince people that it is better to go out with a camera than with a shotgun. bers of the animal kingdom shows how large a claim they have upon our affection. of how many featherless bipeds can this be Kindness to animals was one article will not hurt any living creature needlessly nor destroy any beautiful thing, but wil and guard and perfect all natural beauty man who would rather see a seagull fly than shoot it, and rather hear a thrush sing than eat it, and who rejoiced in the fact that he had never disobeyed his mother. ing pity for all the suffering. Remember that in the culture of the heart you must sorrows and acquainted with grief. Do not wait for the suffering to come to you. It who said: 'I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out.' Searching out the suffering in our large cities and ministering to them mercy and help aids in the culture of the and kindly intercourse with the poor are two great safeguards of the spiritual life; it's more than food and raiment.

"The cultured heart shows kindness toward the weak. Carlyle pointed out that tation are, at bottom, want of strength, of people if we only knew the strength of their temptations and the weakness of their will. We see only to what they yield. We know not what is resisted. Give due influence of environment. Thousands of people are going about their daily work aching hearts and anxious minds. They have secret weaknesses and perplexities, and the burdens of life well-nigh crush them. Speak tenderly, be kind, be courteous, be gentle. 'Slightest actions often meet the sorest needs, for the world wants daily little kindly deeds.

RESPECT FOR AGE. "Show respect for age. There is a growbooks. Make friends of them. Pray at by acting on the same principle." ical sounds without the accent of convic- least three times a day. Read the Bible tion. This sometimes mars the beauty of daily. Meditate on what you read. Ask ritualism. Fixed clauses in prayer books that the 'eyes of your heart' may be entend to sink into the monotone of stereo- lightened. Remember, nothing that is typed formalism. The defect of extempore | great is easy. Watkins says truly: 'Humila repetitious vagueness. The one cure for scarlet; moderation is never so impressive both errors is spontaneity. Let the heart as when it sits at banquets; simplicity is play out and the mere method counts noth- never so delightful as when it dwells amidst magnificence; purity is never so to an audience is criminal. The priest divine as when its unsullied robes are worn pleads not to but for the people. In some in palaces; gentleness is never so touching temples in India the priest is concealed as when it exists in the powerful. When men combine gold and goodness, genius and of speech is heard, as a thousand hearts graces, greatness and godliness, human nature is seen at its best.

"We have multiplied agencies in school, college, university, home life, where we ery prayer is the sarcastic prayer when seek the culture of eye, ear, hand, memory, neglect the culture of the heart. To the importance of this Sir Walter Scott gave his testimony: 'I have read books enough, yet so subtle is the cunning that none of and observed and conversed with enough of eminent and splendidly-cultivated minds. but I assure you I have heard higher sentiments from the lips of poor, uneducated versions. We must be gentle with human | men and women, when exerting the spirit of severe yet gentle heroism under diffisimple thoughts as to circumstances in the lot of friends and neighbors, than I ever met with out of the pages of the Bible' rises in the scale it reaches out toward calling and destiny unless we have taught ourselves to consider everything as moonshine compared with the education of the

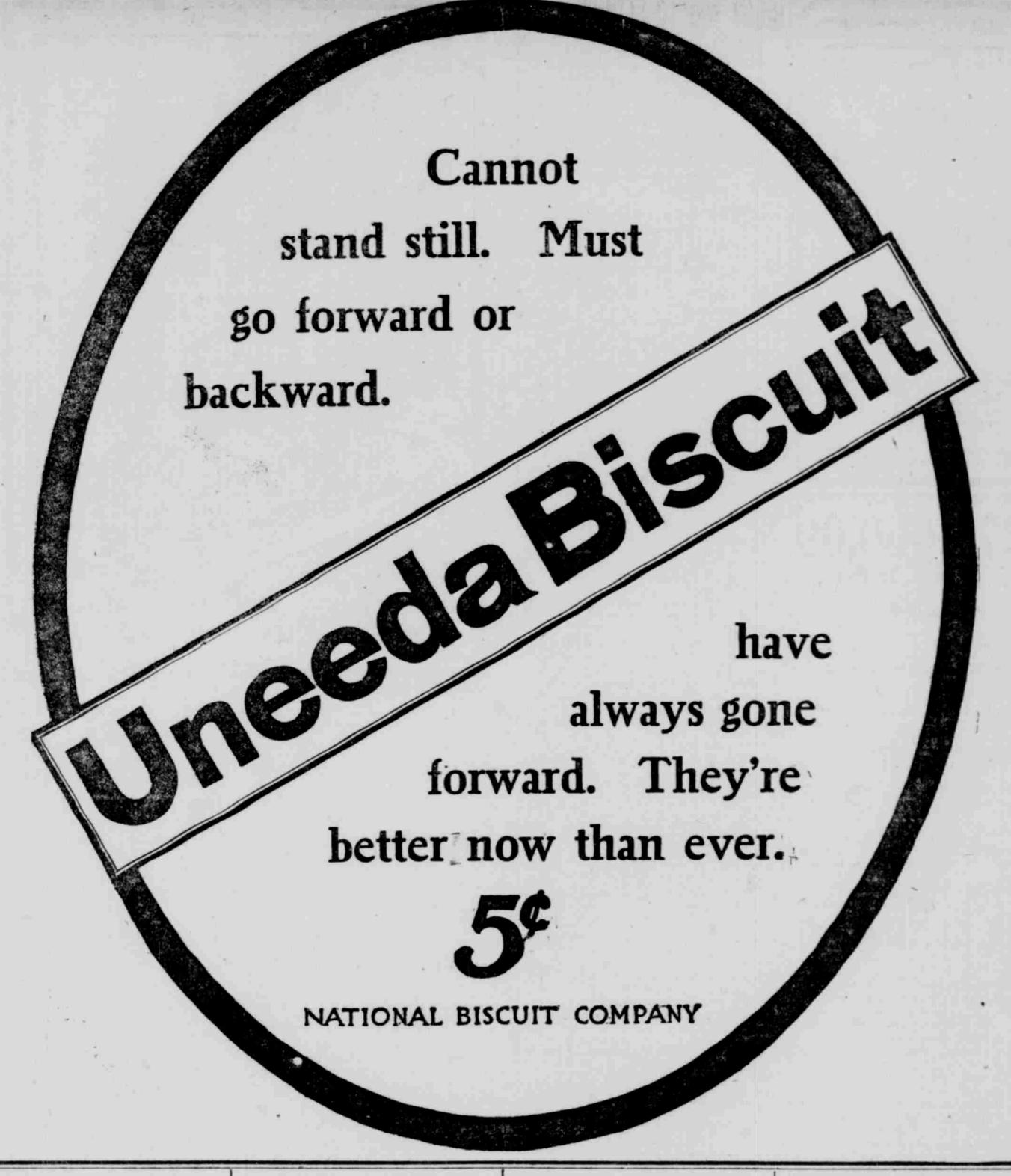
PRAISES NEW YORK.

Dr. Larimer Says It Is Embodiment of American Life.

BOSTON, Jan. 10 .- "New York is a great and glorious city; I don't think it is any said the Rev. Dr. George C. Lorimer, of the Fifth-avenue Baptist Church, of New York, science and finally drifted into an abysm | at a meeting in Tremont Temple, of which

they are loyal and devoted attendants at Tremont Temple, and then proceed to 'touch' me for anywhere from \$1 to \$60. New York to me is the embodiment, in smaller form, of great American life.

Don't forget, please, Mrs. Austin's of flour, best



SOWER OF GOOD SEEDS WILL REAP THE REWARD!

was one of God's perfect and upright men Rev. Zaring Admonishes Congre- Rev. Newbert Believes the Time of He Discusses the Subject of "Meetgation to Be Liberal In Acts

of Kindness and Mercy.

joicing, bringing his sheaves with him." two main divisions, "The Going Forth" and the "Home-coming." He said that religion reaching out to embrace the whole world. In the going, he said that one should go equipped. The individual should guard himvine source for help. Rev. Zaring also pictured the manner in which one should Choose carefully your companions. 'To our having lived. "No mother knows how memory of her children's lives by merely

Concluding his remarks, the Rev. Mr.

with greater consideration for the uncon-

At the Irvington Methodist Episcopal | At All Souls' Unitarian Church the Rev. | Church yesterday morning Rev. Rob Zar- E. E. Newbert's theme was suggested by filled with men yesterday afternoon to hear

Dark Ages Was a Prophecy

for Progress of To-Day.

NEW CREEDS NOT BUILT

nant erected upon better promises. "One surveys in vain the ancient world," for a closer application in their work of monotony. The new era, even, which began with Christianity, was barely more than a prophecy of the good to be. The of the audience. was a dynamic force, ever acting and application of Christian principles did wrench the older civilizations from their Paul's Epistles: "I have learned in whatfoundations, and the new era was like the clearing of skies when the clouds part after a storm. The narrow and dusty dead level self with the armor of faith. He should | clearing of skies when the clouds part after enter into the work with belief in a di- a storm. The narrow and dusty dead level of life and thought was broken up. The go forth. He declares that all going forth | world was given a new motive and a new crowd the young forward. To speak dis-respectfully of age, or of parents, is a there was not enough of the brotherhood soul only helf free was returned to head. I want to know how to live. It is the whole because such language lacked moral earnestness. It was a stilled and artificial routine. Morai earnestness always is elastic the sense of shame. Respect the code of the brotherhood of man spirit in the work of the Christian soul only half free was returned to bond-mark of an uncultured heart. To assist is the whole of man spirit in the work of the Christian religion to teach world to-day; that there was too little consideration for the life of the unconverted. The christian is too selfish, he thought. If the night! How poor and dusty and level the notice was not enough of the brotherhood of man spirit in the work of the Christian religion to teach world to-day; that there was too little consideration for the life of the unconverted. The night! How poor and dusty and level the night! How poor and dusty and level the night! How poor are some people in this world who would be mark of an uncultured heart. To assist is the whole of the Christian religion to teach world to-day; that there was not only half free was returned to bondage. How long are a thousand years? Yet they but cover the middle ages. How long the night! How poor and dusty and level the night! How poor and dusty and level the night! How poor are some people in this world who better promises! But the end is in sight. | their lot to make an effort to improve it. It is the era of the reformation. The rethine own self be true, and it must follow | many bright spots she has set in the | vival of learning is sweeping over Europe. into the first quarter of the twentieth cen- He not only heard the word, but did it; be false to any man.' Read only the best Christian know how much good he may do books. Make friends of them. Pray at by acting on the same principle." the old world faces toward morning. Freed day, he preached the strenuous life. Good, Under the subdivision of "Home-coming" from fear and superstition, religion is a hard work and Christianity ought to and do the Rev. Mr. Zaring portrayed the reward greater force than ever before. Its aim is to go hand in hand. Neither did Paul mean that would finally come to the faithful. He | emancipate the soul. What some may think | that we ought to be satisfied with life in a compared it to the return of a father or any is the end is but the beginning. The golden state of sin. He understood that there is member of a family after a long absence. He age of religion is still ahead. The fault such a thing as sin, and he knew that the prayer is a tendency to diffuseness and even ity is never so lovely as when arrayed in also contrasted the home-coming to the with the creeds is that they were made too wages of sin is death. He drew a sharp going forth. Instead of going out with a early. Modern man is not willing to go line between right and wrong, handful of seed we return with an armful back to the fourth century for a creed. The "Paul did mean this—that if h fault of the old theology is that it was inspired by an age that did not know, that he had tried to change it and was un-Zaring made an earnest appeal to his audi- had no sign of promise. The Bible, for all it | successful, and had become satisfied that ence for better and more faithful service, is worth, it can be no authority in the world and from now on to enter the Christian work of intellect, for its chapters fall in the anwith more love for their fellow-man and cient time. Man is just beginning to gather

> FROM THEATER STAGE, DR. VILLERS PREACHES TO HIS HOMELESS FLOCK

> Grand Opera House Crowded Yesterday at All Services of the First Baptist Church

until next spring. But the Grand Opera House yesterday was not the same as it is

Seated on the stage with the pastor were the church, the members of the board of church, spoke on "A Beneficial Providence." towers I shall never forget. One was in Switzerland last Easter day, while riding through the valley of Chamounix. We of the mountain, called Midi, when visi-There you see this country at its best and patch of blue sky and there was that vast Then Paul, with his comforting words reeathedral glowing in the sunlight, the stee- garding a beneficial Providence, said: 'We con Porter was my companion) there is the tora

For the first time since the burning of | New Jerusalem, coming down from God, out of heaven. morning. Roofs, trees and streets were mantled with snow. Hoar frost, the frozen breath of God, sparkled in the light of the moon which rode high and fair in the heavens. A blue haze enveloped all things terrestrial, giving one that timid, reminiscent, far away feeling. The lurid glare of the burning sanctuary combined with the strange light of nature to produce a weird

running fantastically 'round the smaller spire, while the fire, following the woodwork on the larger tower, formed festoons of beautiful light. Sheets of flame glowed through the stained glass windows-windows built in memory of angel faces loved long since and lost awhile. I was sick at heart trustees and several of the oldest and and said, as did the Jews after the captain prominent members of the congregation. of the Babylonian guard had thrown a fire-The Rev. Thomas J. Villers, pastor of the brand into Solomon's temple: "Our holy and our beautiful house, where our fathers He said in part: "The vision of two praised Thee, is burnt up with fire and all our pleasant things are laid waste.' "When the first rude speech had passed I heard God's voice, 'When thou walkest were looking up at Mont Blanc. A white | through the fire thou shalt not be burned; loud covered all of the summit. One peak | neither shalt the flame kindle upon thee, for I am the Lord, thy God, the Holy One ble, loked like a great cathedral with tow- of Israel, thy Savior.' Then Peter spoke: ering pinnacles so steep that snow will not Beloved, think it not strange concerning days in which men knew the secret of was to make people immune from disease, cling to their sides. My eyes were turned the fiery trail among you, which cometh meeting life with such Christian fortitude "In all great enterprises," said Dr. Kelley, towards these hidden spires when, sudden- upon you to test you, but insomuch as ye and courage. One man in our own day ly, a rift in the white clouds revealed a are partaken of Christ's suffering, rejoice.

EARLHAM'S PRESIDENT ON THEOLOGY OF PAST! BEFORE THE Y. M. C. A.

ing the Ups and Downs of Life."

heart. Dr. Arnold, of Rugby, said: Prayer MAN IS INCONSIDERATE GOLDEN AGE STILL AHEAD HOW TO STAND SUCCESS.

The auditorium of the Y. M. C. A. was ing preached from the text, "He that a line from the epistle to the Hebrews, Dr. Robert L. Kelley, president of Earlham weakness. We would be more considerate goeth forth and soweth bearing precious wherein the writer speaks of a new cove- College, deliver a powerful address on "Meeting the Ups and Downs of Life." The talk was one of the most earnest and help-Rev. Zaring is holding a series of revival said Mr. Newbert, "for signs of spring. ful that has been given at the regular Sun-All is winter, moral inertia, intellectual day afternoon meetings of the association for some time, manly and invigorating in tone, and addressed directly to the needs

Dr. Kelley took his text from one of world will give contentment but the Christian religion. Religion is a thing for life.

I am not a Christian primarily and only

Paul's message did not have reference to such as that; he never gave consolation or "To-day, all the past behind, we are well encouragement to the lazy or the shiftless. "Paul did mean this-that if he didn't like the situation in which he was placed, if God willed him to remain in it, he knew how to endure it. That was the thing about Paul-he knew how to endure, how to stand material for a Bible. One thousand years disaster, defeat and disappointment, how hence it may be completed." to persevere in spite of them, and how to to persevere in spite of them, and how to

do this with manhood and courage. HOW TO STAND SUCCESS. "At the same time Paul knew how to more in success than in defeat. All men can be divided into two kinds-those who need God more and turn more to Him in times of 'abasement,' and those who need | Security Trust Building, Room 3, Him more and turn more to Him in times of 'abounding,' when all winds are fair

"There is an heroic side to Christianity, for assuredly the Christian will have trials and needs courage to meet them. Helen Keliar lives in utter darkness and in complete silence, and yet she is content and happy because she feels that is the state in which God placed her. That is an example of what I mean in to-day's life. To go back to the days of old, there were two things about Joseph that I have always liked. In the days when he was undergoing trials and persecutions he did not forget his God, nor did he fail to remember Him in the days of greatest power and influence. The individual who gets his life coupled up to God will know how to do those two things, to live well and remember God in dark days and in bright days, and knowing how to do that is knowing Dr. R. L. Kelley Insists on "At the time that Paul wrote, 'I have

learned in whatsoever state I am, therewith to be content,' he was chained to a Roman soldier in a dungeon of a prison under the very shadow of the palace of Nero, the most despicable man who ever sat upon a throne. He knew not whether | teenth streets, yesterday morning and adthe future held life or death for him. Nothing but the presence of God in a man's heart and life could enable him to meet such conditions with such sublime courage. But Paul's days were not the only who knew how to go down and to go up, | canal, men must be found for the work and not forget his God at any time-that | who are immune from the heat and disease man was William McKinley. He remem- of the country where the work is being ples tinted with gold and silver while other know that to them that love God all things | bered his God when he was gradually ele- | done. The same principle is involved in clouds completely hid the base, making it work together for good, even to them that vated to the highest place in the gift of spiritual immunity." the speaker said, "for appear like a thing not of earth. In my ex- are called according to His purpose." the American people, and when he was in order to be spiritually immune and in appear like a thing not of earth. In my ex- are called according to His purpose." the American people, and when he was in order to be spiritually immune and in citement I exclaimed, 'Look deacon, (Dea- (Romans, viii, 28, was the text of the pas- told on his deathbed that the end was a close touch with God a man must escape question of but a short time, he answered: I from vice and corruption."



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H. C. DENMAN, Fitzgeraid Luilding No man can succeed in this life unless he dedicates his life to Almighty God. Special music was contributed to the meeting by Miss Clevenger, of the faculty of the Central Coilege of Music, who sang a well-rendered solo with piano accompaniment by Mrs. Arthur L. Taylor, wife of the director of the Central College of Music.

Spiritual Immunity in Life Dr. Robert L. Kelley, president of Earlham College, occupied the pulpit of the First Friends' Church, Alabama and Thir-"such as the construction of the Panama